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IT IS HARAAM FOR WOMEN TO VISIT THE GRAVEYARD

Question

Attached is a Fatwa of Darul Uloom Azaadvile on women visiting the Graveyard. The members of many families are using this to justify their visiting of the graveyards with their families.

Kindly issue guidance on this issue as many women are frequenting the Qabrastaans here in Johannesburg.

AZAADVILE'S FATWA

Women visiting the grave

What is the ruling regarding women visiting the grave, can she go with her Mahram or not at all?

Answer: There is a difference of opinion amongst the Ulama whether or not the women are also included in the general permission (regarding visiting grave) mentioned by Rasulullaah Sallallahu Alaihi Wasallam. Those Ulama who grant leeway give permission with the proviso that the following conditions are adhered to:

- She must dress according to Sharī'e Purdah (she should cover her face and wear a loose garment that covers the entire body without revealing the shape of the body without beautifying herself i.e. she should not apply make-up and perfumes).
- She should be accompanied by her Mahram.
- There should be no fear of Fitnah, by intermingling with Non-Mahram men etc.

→ She should be able to control her emotions by not wailing and crying uncontrollably.

→ She should not personally enact any Bid'at or be part of it in anyway even if it be by her mere presence there.

Allamah Shaami Rahimahullah writes in Radd-ul-Mu'htaar:

“If a female visits the graveyard to remember death and soften without crying, there is nothing wrong if she is old. It is not permissible (Makrooh) for young women (due to it being a cause of Fitnah). (Raddul Muhtaar Vol. 2 Pg. 242)

The Ulama advise that since the above-mentioned conditions are generally lacking in most women, they should not visit the graveyard. The fitnah and immorality that is prevalent around us which is worsening day by day is hidden to none. There is great harm and danger for our women-folk, whether young or old, to even step out of the house let alone visiting the graveyard. Allamah Ebrahim Halabi Rahimahullah (regarding his era) writes that women should not be permitted to visit the graveyard due the various sins and vices that will play out in permitting them to do so. (Halabi Kabir Pg. 594 Suhail Academy)

Hence, Mufti Mahmood Hasan Ghangohi Rahimahullah also writes that nowadays due to women (whether young or old), indulging in different types of vices when visiting the graveyard, the ruling will be that they should be prohibited from visiting the graveyard. (Fataawa Mahmudiyah Vol. 9 Pg. 192 Faruqiyyah). Lastly, the best advice of course is that a woman should not even venture out of her house without any real necessity.” (*End of Azaadville's fatwa*)

Answer

IT IS HARAAM FOR WOMEN TO VISIT THE QABRUSTAAN.

It is haraam to a greater degree than them visiting the Masjid for Salaat. The **Fitnah** in the presence in the Masjid of the Azwaaj-e-Mutahharaat (the Holy Wives of our Nabi – Sallallahu alayhi wasallam) and of the noble ladies of Taqwa of the Sahaabah era was light years less, in fact NIL, compared to the flagrant displays of zina fitnah of our current age of fisq, fujoor and atheism. However, despite this reality of almost the total absence of fitnah, the far-sighted Sahaabah banned even these noble, pious ladies from the Masjid although they were fully cognizant of the permissibility accorded to women by Rasulullah (Sallallahu alayhi wasallam).

But Rasulullah (Sallallahu alayhi wasallam) had ordered the Ummah to follow the Sahaabah:

“Honour my Sahaabah, then those after them (the Taabieen), then those after them (Tabe Taabieen). Then after them KITHB (Lies/ Falsehood) will become dominant.”

Today's fatwas bestowing the licence of permissibility for women to emerge from their homes to attend the Musaajid and the graveyards are part of the KITHB stated in the aforementioned Hadith.

When more than fourteen hundred years ago, in the noblest of ages, the noblest segment of this Ummah had banned women from public appearance, from even the Musaajid, what verdict should be slapped on the copro fatwas of today's muftis who are instrumental in luring women from their homes by the snare of Fiqhi (juridical) technicalities, and by the trap of 'differences' of opinion?

The current age is the Age of Zina. Immorality, obscenity and sexual perversion are the dominant features of this age. There is no safety even outside your door. How can a mufti who is a genuine Mufti ever proffer a fatwa which significantly waters down the reality and emasculates the Prohibition to such an extent that ordinary people (the *awaamun naas*) find ample latitude for nafsani expression on the basis of corrupt fatwas?

Brother, the Azaadville fatwa you mention is of this kind. It is a dubious statement which provides a loophole for villainous women to justify their emergence and pollution of the Qabrastaan with their haraam presence.

Failing to apply his mind, the Mufti Sahib acquits himself with two tongues in his fatwa in which he presents a technical difference to reduce the severity of the prohibition and to provide latitude for women whose legs are oiled to enable them to slip out of the homes on just any pretext provided by Muftis who fail to utilize the Brains and the Ilm Allah Ta'ala has bestowed to them.

Instead of meandering in a dubious manner for opening the avenue of Fitnah, the Mufti should not have introduced futile and destructive differences. He should simply have advised that it is not permissible for women to attend the Musjid and the Qabrastaan.

Then the Mufti conveniently, very conveniently to serve the dictates of his subjective fatwa abstains from citing the Hadith:

"Allah curses the females who visit the Quboor."

To bolster the *baatil* view of permissibility, the Mufti will surely disgorge some technicalities in a bid to neutralize this Hadith which states the Curse of Allah Ta'ala. But whatever straws he may fabricate in vindication, can and shall be adequately dismissed with Shar'i daleel.

IT IS HARAAM FOR WOMEN TO VISIT GRAVEYARDS. THE HURMAT OF VISITING GRAVEYARDS BY WOMEN IS EMPHASIZED TO A GREATER DEGREE THAN THE PROHIBITION OF VISITING THE MUSAAJID FOR SALAAT.